

The MISSISSIPPI BAPTIST RECORD will be furnished to subscribers at \$2.50 a year, including postage.

The subscription price is required in advance; and at the expiration of the term paid for the paper will be stopped. All money for the paper should be sent by Postage money order on Clinton P. O., Registered letter, or Express, to Mr. T. Martin. All communications for the paper should be sent to J. B. GAMBRELL.

Address all to Clinton, Miss.

THE MISSISSIPPI BAPTIST RECORD.

A religious and family newspaper published weekly at Clinton, Miss., under the patronage of the Baptist Conventions of Mississippi and Louisiana, and devoted to the interests of the Baptist cause, especially in the States.

The Record will be the exponent of sound Baptist doctrine. It will, on none of the questions which now agitate the denomination, give forth an uncertain sound. It does not aim to be "liberal," but to be neutral in the truth as held and practiced by the Baptist churches of the stricter sort. While the paper aims in all things to be sound, it will also be Christian in spirit, kind to all, even to those of a contrary way of thinking.

The Record, as the organ of these conventions, will be the medium of communication for the greater part of the Baptists of the two States. We aim to make it such a medium as our churches need. With every section of these States represented in its columns, the paper cannot fail.

The editor will be aided by the following brethren, who will write special contributions: Eld. M. P. Lowry, Ripley; Eld. J. W. Lippsey, Gold Water; Eld. S. A. Goodwin, Columbia; Eld. J. T. Freeman, D'Iberville; Eld. A. H. Booth, Winona; Eld. Norvel Beeson, Silver Creek; Eld. C. M. Gordon, Meridian; and Eld. J. B. Hamberlin, Ocean Springs, Miss.; Eld. J. H. Tucker, in Eld. J. P. Everett, Shiloh; Eld. J. A. Hackney, Sheppard; Eld. F. Courtney, Mr. Lehman, Judge Bussey, Bayou La. Besides there are many other good brethren and able writers who have promised assistance. All these can hardly fail to make a paper interesting and profitable in a high degree.

Besides able articles on all the questions, at the time we will, each week, carefully select and select articles suited to our home department. Great attention will be given to this department. It is from week to week, will be something said to the different members of the family circle.

Each week we will present a summary of religious and secular news gleaned from various sources. The readers of the Record will thus be kept informed of the movements of the world.

In short, whatever interests our people will interest the conductors on the Mississippi Baptist Record.

Take the paper and help the cause of Christ and yourself and your family. Send two dollars and fifty cents by registered letter, express, or P. O. order on Clinton P. O., Martin and you will receive the paper postage paid one year.

Discussion Between the Record and the Herald.

From the Religious Herald.

Is it right and expedient for Baptists to exchange pulpits with Pedobaptists?

"*Unto the—* the exchange of pulpits—by the Herald, "plagues us in our numerous inconsistencies."

Consistency is no certain mark of truth or certainty. Error may be consistent with itself as well as truth. Inconsistency, however, is a proof of weakness and mistake, and should be carefully avoided. It is inconsistent with God's word.

It is inconsistent with Baptists' principles. In scriptural tendency, to invite "Pedobaptist ministers" unmeasured pangs in high reprobation for their zeal, talents, learning and honesty of purpose?" As the Herald on describes them, to give religious instruction in Baptist pulpits? We affirm Bro. Gambrell denies.

We fully concur with our respected brother in all that he says—and say well, too—on the importance of guarding the purity of the pulpit. Only men of earnest piety without reproach, sound in faith, and apt to teach, should be inducted into the ministry. They will preach in the name and by the authority of the church and any departures from their principles should be promptly and firmly checked. Now, we cheerfully concede that, if all religious teaching must be restricted to regularly-authorized ministers of the gospel, we cannot consistently invite Pedobaptist ministers to our pulpits. Let us fairly consider whether this principle will conduct us. We may shut our eyes to its consequences, but nevertheless they are patent. If adopted and carried to its legitimate results, it will put an end to all religious lectures and addresses, all instruction in God's word by the pen or the press, all Sunday-school teaching, all training of children in divine truth—in fine, all discussion of scriptural knowledge—except by regularly ordained Baptist ministers. Theseological consequences may well deter thoughtful men, zealous for the diffusion of divine truth, from admitting the principle. If, however, others besides authorized ministers may properly teach the word of God, or proclaim the gospel, we may perniciously inquire whether Pedobaptist ministers, whom the Lord has used in the accomplishment of much good," as the Record informs us, sometimes does may rightly engage in this work, so as to properly encourage it by their example.

We hold to "a closer communion." We believe, with the Record, that "repentant faith, baptism and an orderly life are prerequisites" to participation at it. This the Scriptures plainly teach. We believe, too, that these and higher qualifications for the table are higher than for the pulpit. The reverse is certainly true.

We do not belong to the class that hold to "an open pulpit." Indeed, we know of no such class. We would sedulously guard it from discreditation. We would invite Pedobaptists into our pulpits, not to teach Unitarianism, or Pedobaptism, or even Calvinism; but the great evangelical doctrines and facts, to which their sense of propriety invariably restricts their instructions. Should they so far forget the responsibilities of their positions as to proclaim doctrines known to be condemned by us, a wholesome public sentiment would inflict on them ample punishment.

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M. T. MARTIN, - - - Proprietor.

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CLINTON, MISS.—
THURSDAY, SEPT. 13, 1877.

The School Question.

A writer in the Southern Baptist, of some time since, had something to say about the discussion of the school question at Starkville. It will be remembered that the report of the Trustees of Mississippi College emphasized the duty of Mississippi Baptists to support their home institutions rather than those of other States. The report was discussed with considerable warmth and, may be, some things were said that were wrong. If so, we take our full share of blame, because we did speak our mind right freely, as we generally do, on such occasions. Some things we did not like, and we frankly said so, albeit, in a good-humored way.

The writer referred to denies the right of a church to control parents in the education of their children. The point is well taken. We do quite agree that we would not allow any man or set of men to dictate to us in this matter. It ought to be understood that the convention or any one in the convention had not the least notion of obstructing this parental right. The intention was simply to indicate what ought to be the policy of the denomination in the State. It will scarcely be denied that this ought to be the rule, though no one doubts that there may be exceptions to it. The exceptions do prove the rule in this case as in others. We are prepared to show very strong reasons why we ought to sustain home institutions; but, in a given case, there may be still stronger reasons for an opposite course. At the last, each parent must determine this matter, as all others affecting personal affairs, what is right. Only we beg the privilege of bleed the cause of home institutions before any decision is reached, on that point.

Our writer goes on to state that a great deal is essential to the way of endowment, apparatus, etc., before a college can do first rate work, and he intimates that Mississippi is behind in these things, and hence cannot rightly claim the patronage of her people. Upon this we make several remarks. What are called the equipments of some of the great universities are a grand cheat and delusion so far as real use is concerned. Harvard, with its 25,000 volume library, apparatus, heat houses and so on, is not as good a college for a boy as Mississippi College, on our own University. We agree with Dr. Holland, that our smaller institutions are doing the best work. Let us be deceived by an immense display of machinery that can not be brought into play in the real work of education. And as to our female schools, we have at least half a dozen in Mississippi that will do better work for our girls than Vassar, with its grand appointments. To-day, if we had money without stint and a daughter to educate, we would prefer to send her to any one of the Baptist schools of Mississippi than to Vassar, until she had completed her course here. After that we would send to Vassar for a higher course.

We lay it down as a truth scarcely to be doubted by the reflecting mind, that large classes cannot be drilled as well as smaller ones. Without arguing the point now any further, we simply say that, in our judgment, the schools of Mississippi can give us as good education as can be had beyond our borders. The foreign institutions, which have been patronized by our people are not so high as our own.

But if it were true, that we are lacking in educational facilities, it would be one of our first duties to supply the want. Why? Simply because it is our business to Christianize and civilize our State. If we do not build up our country no one else will, and no one else should. The same duty devolves on Tennesseeans, Alabamians, Louisianians, &c., with respect to their States. We have not the smallest interest in any school in or out of State, and we have no prejudice against any. As a friend to education, we hold them all God-speed. But we live in Mississippi, and here we expect to live and die. Here our children are to live and grow up, moulded by such influences as may be shed around them. We naturally wish these influences to be the best. But this cannot be without home schools.

We intend to continue to give a good deal of attention to the school question. Indeed it is a habit with us to think a great deal upon the subject of education, and talk about it. We are profoundly interested in the cultivation of our people both religiously and intellectually.

Our wish is to see our State second to none in morality and intelligence, and for this we give whatever of energy and talent we may have.

However, we mistake our duty

in the premises, and it is wrong for us to advocate our home schools, let some good brother bring our sun home to our conscience and we will cease summing, at least, in this way. We want to do our duty; for in the end that alone will bring comfort to our heart. If we are wrong to disfavor especially every thing that looks toward the disintegration of our work, let some brother read us a lecture on the subject, and we will hear it meekly.

APPENDIX.—Since writing the above article, we have seen the catalogue of an institution called in English the New Light College, located in Tennessee. It has a Greek name which we let pass. Enrolled from Mississippi as students are 27 names. We glanced along through the catalogue and our eyes scarcely rested on a sentence in which there were not glaring grammatical blunders, such as the old teachers used to correct with the rod on a boy's back. Yet our people are sending to other States for the sake of good schools!

Between Seylla and Charybdis.

It has been always thought a difficult thing for men to run between extremes, or as a friend facetiously puts it, "To keep in the middle of a mormon." To pass through between Seylla and Charybdis without striking the one or the other, requires good sailing. We have been trying to do this in the case of Mississippi College and the State University, but it seems that we have utterly failed. Instead of striking one of the rocks, it seems we have struck both. How is this? Is it because there is not open way between them sufficient to let our little craft go through? We hardly think that is the trouble. But any way, when some time since we said a good word for the University, we heard soon after that good brethren thought five years at Oxford and our connection with the Lee College rather vigorously, and now it is thought we are not friendly to the University. So in running the pass, we strike right and left. In honest course, we know a person can have but one true love, but in this matter the case seems to us very different. If we may be allowed the liberty, we should like to be considered the special friend to both of these institutions. Why should we not be? They both have their advantages in their own way. We expect Providence smiling on our efforts, to patronize both of the schools. We will graduate with Mississippi College our boys here, and then give them special studies in the University, for we intend to invest all our money in our children and not for them. In our judgment, taking everything into account, moral influence, plausibility of living, sound teaching and cheapness, no school is superior to Mississippi College. But the University has the advantage in certain points, especially for very advanced students. The two schools can help each other, and by common consent, we would like to do what we can to help both institutions. Shall we be allowed the privilege?

Query.

What course should a church take with those members who do not commune with the church—and if we approach them on the subject—they reply "I do not feel worthy?" The Master says: "Do this in remembrance of me." I understand this to be a positive command. If they are not worthy to obey the Scripture injunction, are they worthy of church fellowship?

Please answer through the Record.

B. F. Donson.

Instruct them in the nature of the duty devolving upon them, and try to influence them to do right. If, after proper instruction, they fail to discharge their duty, we think they should be disciplined. But great regard to tender consciences. Many people are very poorly informed as to the nature of the Lord's Supper, and they shrink from the discharge of the duty of communion.

Is feet-washing a church ordinance?

We turn this question over to Bro. N. Hall of Enterprise. He can answer it to the satisfaction of most people. Let us hear from you Bro. H.

From Home.

We are about leaving home for North Mississippi to visit a number of associations in the interest of the paper. We will not be able to meet our two next appointments in Clinton, but we hope to secure a preacher to fill our place. Let the brethren, and sisters pray and work on as usual. The Record will go on just the same as if we were here, with perhaps a little delay in the correspondence of the Editor.

A Way to Help.

Preachers can do a good work by looking up the boys who ought to go to college and encouraging them to seek education. Many bright boys in our land only need to be inspired with a proper desire for education, to become in time great and useful men. Brethren, look round and do a grand work in this quiet way. And when you have found the boys, send them to our own College at Clinton. They will not do better elsewhere.

Down and up the Railroad.

Last week we made a trip down the railroad as far as Summit, and remained at the place a few days, with pastor Tyres in a meeting. We found a good, quiet interest in the congregation which contained while we remained. The rain which fell every day greatly interfered with the assembling of the people for service; but we question if the real interest of the church was set back any thereby. Pastor Tyres is working and praying for the revival and development of his church. The membership is quite large, and embraces many of the best people of the place, but they need unity of effort and development into Christian activity. So, brother Tyres is especially laboring for this, and we think he has struck the key note of success. We saw signs of improvement.

SUMMIT.

is a nice place, situated on one of the highest points in the State; hence, its name; and has about two thousand inhabitants. Quite a large commercial business is done at this point.

THE LEE FEMALE COLLEGE, located at this place, under the Presidency of Eld. C. H. Orkin, had just opened its first session with encouraging prospects. Summit is the central point of a country containing not less, we suppose, than ten thousand Baptists. With good management, and the co-operation of such a large and well-to-do body of Baptists, we look for the Lee College to speedily take rank with the other good female colleges of our State. A good building, with ample grounds, has been secured. Bro. Orkin is "extra-mundously" in earnest about the school, and he stands confessed, one of the best educators in the State. As far as we could learn, the effort is meeting with hearty approval of the leading men of that section. With a good female college and a large, well-known Baptist church, and plenty of good people, Summit will be a comfortable place for Baptists.

TAKING MEMBERS.

As this subject is before our readers just now it may be profitable to tell how it is done by the Summit brethren. When a candidate for baptism presents him or herself, the case lies over for examination till conference day. In the mean time the pastor has a free talk with the candidate, and tries to know as nearly as possible, that all is right. In the pastor's study, in company with the brother Tyres and a sister, we assisted in the examination of two young ladies whose cases, under the rule, were lying over. Not less than an hour was consumed in the exercise. First, the candidates were put in their case, and then they entered heartily into the spirit of the occasion, relating their experiences with clearness, and to their enjoyment and ours. After that the church committee was read, explained, enforced and their hearty assent to it obtained. Some doctrinal points, such as baptism and communion were talked over. Then the duties of church membership were explained. And finally, we all bowed in prayer to God in behalf of the young disciples.

We have never spent a more pleasant hour, and we doubt if this way of doing, when at all practical, can be much improved upon. Those two young ladies know what they are about, and we do not fear that they will ever be a trouble to the church. Brethren, think of this way while you are thinking.

Just as we were leaving we shook the hand of Eld. Parish, who had come up to be in the meeting. We regret that we had not time to talk with one of the "biggest" preachers in South Mississippi, for his pleasant conversation is always a tonic.

The brethren report the cause going up in South Mississippi. Everything down that way is lovely for our Record.

ON THE TRAIN.

We found on leaving Summit, very few passengers. Opposite our seat sat a beautiful, frank, talkative girl of twelve summers. She wanted my knife to cut a string and then we undertook to interest each other on the way. Birds, flowers, schools, edibles and many other things were discussed, then the greatest of all, religion. We enquired: "Are you a member of the church?" "No, but I am going to join tomorrow." "Are you converted?" "Yes, but my sisters are." "But don't you think you should be?" "Yes sometimes." "Well, why are you going to join the church when you know you are not a Christian?" "Oh! papa and mama want me to join, and I am going to join tomorrow." Yes, I'll join the church to-morrow. Look, there! did you see those two little turtles on that chunk, in the water, with their little necks sticking up just so?" and up went two fingers to show how. God bless and save the bright little traveler, and keep her from the snare of false teaching!

FURTHER ON

the cars filled in and seats became an object. An intelligent lady takes the seat back of us, and directly raises a fan to indicate her desire to speak. A few questions and answers about time, baggage, &c., then the conversation widens out, and finally comes to the "chief concern of mortals here below." "Are you a Christian?" "Yes sir, well, yes, I was baptized

in infancy, but I mean I have never been confirmed." "Why?" "Well, I can't hardly tell." "Will you permit me to ask you a few questions on this subject?" "Certainly, I like to talk about it." "Thank you. Tell me, then, whether you do not think there is something more important than baptism and confirmation?" A thoughtful look, then, "Yes." "What is that thing?" "Goodness." "Is it not regeneration?" "I suppose it is." "You believe in regeneration of the heart?" "Yes, but I don't think many people in our church have it." "Why?" "Because they don't act like they had it." "But your prayer book says that you all have been regenerated in baptism." "I know it does." "Then we have before us a practical question. You have tried it, did it regenerate you?" "No, of course it did not—that is just a form, you know." "But is not too much claimed for it?" "O yes, but my baptism has done me some good. It has restrained me some, and confirmation doubtless would restrain me more, but I don't know. Ladies never do anything wicked, anyway." "Let me ask you another question. Do you think you can be saved without a new heart?" "I reckon not." "Well, then, what good it will do you, if you are simply restrained, and at last go from the bosom of a church to perdition?" "None." "Then look to the main thing." The whistle shrieks; we part, not to meet again, perhaps, till the great day. God be merciful to her and prepare her for that day!

AT CRYSTAL SPRINGS

we spent a pleasant evening and night with our kin, Mr. and Mrs. Copley, and our little Eric, who has been visiting his kin for some time. Sunday was a busy day. A talk to the Sunday-school in the morning, then a sermon at eleven o'clock, and a short talk to the Ladies' Missionary Society in the evening. By the way, we were delighted with this Society. They met, called the roll, and each one brought or sent a contribution to the Secretary's table in response to her name.

Unless we make religion our great and engrossing concern, we shall be strangers to peace in this world and that which is to come.

THE BURDEN OF SAVING THE WORLD

is not laid on every son of man.

But we must see to it that none are lost through our carelessness.

Rev. W. H. Williams, of Tuskegee, Ala., has received a numerous call to the care of the Baptist Church in Charlottesville, Virginia.

It is proposed to discuss the subject of ladies' missionary work at the Yazoo Association. The ladies will hold no official meeting of the Association at that time.

"We are anxious to have you attend the Yalobusha Association. Make your arrangements to do so." —J. P. Brown. We have already made our arrangements that way.

There is almost an unprecedented famine raging in India. Not less than ten or a dozen millions of people are living on charity or dying for lack of it. Shall we not thank God for bread?

I am glad Bro. Piker will reply to Bro. Hadfield. —He is one who, with the Editor of the Record, will embrace the doctrine as taught by Paul. —Bro. Hadfield and myself will be separated.

This church is situated in the middle of a hot bed of Methodism, and it would have been the hook of surprise to the congregation if we had been separated from them.

There is a large Sabbath school

superintendent, Dr. E. A. Rowan,

and he will be followed by the Methodists immersed. The leaven among the Methodists in this neighborhood is at work, and we expect others soon to obey the command, "Come out from among them, and be separate." This church is situated in the middle of a hot bed of Methodism, and it would have been the hook of surprise to the congregation if we had been separated from them.

On Saturday, Sept. 3, 1877.

Dear Bro. Gambrell:

I held protracted meetings with two of my churches during the month of August. The Oakridge church received by experience and baptism eight, and by letter one. This is the most charming little church extant.

The Moon Lake church received by experience and baptism one, and four by letter. The Factory Camp paupers promises to build a house for religious worship soon.

H. F. Strode.

Wesson, Miss., Sept. 3, 1877.

We closed a meeting here last night that continued nineteen days, in which brethren C. P. Douglass and John Purser assisted. We received

sixty-two members, one restored, seven by letter, and fifty-four by ex-

perience. Yesterday evening at four o'clock the church and congregation

which was estimated at from seven to twelve hundred assembled at a beautiful pond between Wesson and Beaufort, where, after singing and prayer, I baptized fifty willing converts; four were sick and therefore, could not be baptized. We have now about two hundred and fifty members, also a large Sabbath school

superintendent, and which can only be taught by the Methodists.

On Saturday, Sept. 3, 1877.

Dear Bro. Gambrell:

Thinking that you might not object to hearing from us backwoods folks

way out here in Montgomery county,

I will try to give you a brief account of the work we are doing here.

It is not much, but what we have

done is worth telling.

John L. Jones,

President S. M. Board.

News from Churches not Received.

HUNTSVILLE, Miss., Aug. 21, 1877.

Dear Bro. Gambrell:

Thinking that you might not object

to hearing from us backwoods folks

way out here in Montgomery county,

I will try to give you a brief account of the work we are doing here.

It is not much, but what we have

done is worth telling.

J. R. PARISH.

Magnolia, Miss., Sept. 4, 1877.

MONTGOMERY COUNTY, Aug. 1877.

Dear Bro. Gambrell:

The church at Bethlehem, of which

I have been pastor for the present

meets on Saturday before the third

of the month.

Wishing you a happy

vacation.

**MISSISSIPPI
BAPTIST RECORD.**
CLINTON, MISS.
THURSDAY, SEPT. 13, 1877.

Advertising Rates:

SPACE.	Per Week.	Two Weeks.	One Month.
1 inch.	1.00	1.75	2.25
1 1/2 inches.	1.50	2.50	3.25
2 inches.	2.00	3.50	4.50
3 inches.	2.50	4.50	5.50
4 inches.	3.00	5.00	6.00
5 inches.	3.50	5.50	6.50
6 inches.	4.00	6.00	7.00
7 inches.	4.50	6.50	7.50
8 inches.	5.00	7.00	8.00
9 inches.	5.50	7.50	8.50
10 inches.	6.00	8.00	9.00
11 inches.	6.50	8.50	9.50
12 inches.	7.00	9.00	10.00
13 inches.	7.50	9.50	10.50
14 inches.	8.00	10.00	11.00
15 inches.	8.50	10.50	11.50
16 inches.	9.00	11.00	12.00
17 inches.	9.50	11.50	12.50
18 inches.	10.00	12.00	13.00
19 inches.	10.50	12.50	13.50
20 inches.	11.00	13.00	14.00
21 inches.	11.50	13.50	14.50
22 inches.	12.00	14.00	15.00
23 inches.	12.50	14.50	15.50
24 inches.	13.00	15.00	16.00
25 inches.	13.50	15.50	16.50
26 inches.	14.00	16.00	17.00
27 inches.	14.50	16.50	17.50
28 inches.	15.00	17.00	18.00
29 inches.	15.50	17.50	18.50
30 inches.	16.00	18.00	19.00
31 inches.	16.50	18.50	19.50
32 inches.	17.00	19.00	20.00
33 inches.	17.50	19.50	20.50
34 inches.	18.00	20.00	21.00
35 inches.	18.50	20.50	21.50
36 inches.	19.00	21.00	22.00
37 inches.	19.50	21.50	22.50
38 inches.	20.00	22.00	23.00
39 inches.	20.50	22.50	23.50
40 inches.	21.00	23.00	24.00
41 inches.	21.50	23.50	24.50
42 inches.	22.00	24.00	25.00
43 inches.	22.50	24.50	25.50
44 inches.	23.00	25.00	26.00
45 inches.	23.50	25.50	26.50
46 inches.	24.00	26.00	27.00
47 inches.	24.50	26.50	27.50
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54 inches.	28.00	30.00	31.00
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56 inches.	29.00	31.00	32.00
57 inches.	29.50	31.50	32.50
58 inches.	30.00	32.00	33.00
59 inches.	30.50	32.50	33.50
60 inches.	31.00	33.00	34.00
61 inches.	31.50	33.50	34.50
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63 inches.	32.50	34.50	35.50
64 inches.	33.00	35.00	36.00
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66 inches.	34.00	36.00	37.00
67 inches.	34.50	36.50	37.50
68 inches.	35.00	37.00	38.00
69 inches.	35.50	37.50	38.50
70 inches.	36.00	38.00	39.00
71 inches.	36.50	38.50	39.50
72 inches.	37.00	39.00	40.00
73 inches.	37.50	39.50	40.50
74 inches.	38.00	40.00	41.00
75 inches.	38.50	40.50	41.50
76 inches.	39.00	41.00	42.00
77 inches.	39.50	41.50	42.50
78 inches.	40.00	42.00	43.00
79 inches.	40.50	42.50	43.50
80 inches.	41.00	43.00	44.00
81 inches.	41.50	43.50	44.50
82 inches.	42.00	44.00	45.00
83 inches.	42.50	44.50	45.50
84 inches.	43.00	45.00	46.00
85 inches.	43.50	45.50	46.50
86 inches.	44.00	46.00	47.00
87 inches.	44.50	46.50	47.50
88 inches.	45.00	47.00	48.00
89 inches.	45.50	47.50	48.50
90 inches.	46.00	48.00	49.00
91 inches.	46.50	48.50	49.50
92 inches.	47.00	49.00	50.00
93 inches.	47.50	49.50	50.50
94 inches.	48.00	50.00	51.00
95 inches.	48.50	50.50	51.50
96 inches.	49.00	51.00	52.00
97 inches.	49.50	51.50	52.50
98 inches.	50.00	52.00	53.00
99 inches.	50.50	52.50	53.50
100 inches.	51.00	53.00	54.00
101 inches.	51.50	53.50	54.50
102 inches.	52.00	54.00	55.00
103 inches.	52.50	54.50	55.50
104 inches.	53.00	55.00	56.00
105 inches.	53.50	55.50	56.50
106 inches.	54.00	56.00	57.00
107 inches.	54.50	56.50	57.50
108 inches.	55.00	57.00	58.00
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110 inches.	56.00	58.00	59.00
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126 inches.	64.00	66.00	67.00
127 inches.	64.50	66.50	67.50
128 inches.	65.00	67.00	68.00
129 inches.	65.50	67.50	68.50
130 inches.	66.00	68.00	69.00
131 inches.	66.50	68.50	69.50
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134 inches.	68.00	70.00	71.00
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139 inches.	70.50	72.50	73.50
140 inches.	71.00	73.00	74.00
141 inches.	71.50	73.50	74.50
142 inches.	72.00	74.00	75.00
143 inches.	72.50	74.50	75.50
144 inches.	73.00	75.00	76.00
145 inches.	73.50	75.50	76.50
146 inches.	74.00	76.00	77.00
147 inches.	74.50	76.50	77.50
148 inches.	75.00	77.00	78.00
149 inches.	75.50	77.50	78.50
150 inches.	76.00	78.00	79.00
151 inches.	76.50	78.50	79.50
152 inches.	77.00	79.00	80.00
153 inches.	77.50	79.50	80.50
154 inches.	78.00	80.00	81.00
155 inches.	78.50	80.50	81.50
156 inches.	79.00	81.00	82.00
157 inches.	79.50	81.50	82.50
158 inches.	80.00	82.00	83.00
159 inches.	80.50	82.50	83.50
160 inches.	81.00	83.00	84.00
161 inches.	81.50	83.50	84.50
162 inches.	82.00	84.00	85.00
163 inches.	82.50	84.50	85.50
164 inches.	83.00	85.00	86.00
165 inches.	83.50	85.50	86.50
166 inches.	84.00	86.00	87.00
167 inches.	84.50	86.50	87.50
168 inches.	85.00	87.00	88.00
169 inches.	85.50	87.50	88.50
170 inches.	86.00	88.00	89.00
171 inches.	86.50	88.50	89.50
172 inches.	87.00	89.00	90.00
173 inches.	87.50	89.50	90.50
174 inches.	88.00	90.00	9

